the heart's intimate response from its vibrations to
a wrong call and wrong demand upon it, the life's
true ardour and plenitude of movement from vital
passion and the turbid falsehoods of our vital nature
and its dark self-seekings. This is the first step of
self-realisation, to enthrone the soul, the divine
psychic individual in the place of the ego. The next
step is to become aware of the eternal self in us
unborn and one with the self of all beings. This
self-realisation liberates and universalises; even if
our action still proceeds in the dynamics of the
ignorance, it no longer binds or misleads because our
inner being is seated in the light of self-knowledge.
The third step is to know the Divine Being who
is at once our supreme transcendent Self, the
Cosmic Being, foundation of our universality, and
the Divinity within of which our psychic being, the
true evolving individual in our nature, is a portion,
a spark, a flame growing into the eternal Fire from
which it was lit and of which it is the witness ever
living within us and the conscious instrument of its
light and power and joy and beauty. Aware of the
Divine as the Master of our being and action, we
can learn to become channels of his Shakti, the

Divine Puissance, and act according to her dictates
or her rule of light and power within us. Our
action will not then be mastered by our vital impulse
or governed by a mental standard, for she acts
according to the permanent yet plastic truth of
things,—not that which the mind constructs, but the
higher, deeper and subtler truth of each movement